

INSTRUCTIONS

o f

*See before
de bestowal*

DUCHESS to her SON.

Translated into *English* from the original *Italian*,

By a YOUNG LADY.

To which are added SOME NOTES.

*When Infant Reason grows apace—it calls
For the kind Hand of an assiduous Care.*

THOMPSON.

B R I S T O L:

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THE BIRDS OF THE SOLOMON ISLANDS



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ПРИЧЕПЫ К САДОВЫМ ИНСТРУМЕНТАМ

TO
MY LADY CLIFFORD,

OF KING's-WESTON,

As a Mark of profound Respect,

This TRANSLATION is. *humbly* inscribed,

BY

HER LADYSHIP's

most devout, and obedient,

humble Servant,

Francesco Saftres.



T O T H E
P U B L I C.

NO attempt can have a more just claim to an impartial criticism than that, whose principal END is to promote Virtue, and the happiness of our fellow-creatures.

THIS maxim prompted me some time ago to procure an original copy of the moral and elegant INSTRUCTIONS of the DUCHESS of VESTOGIRARDI to her Son, which then was very scarce, and to present a new edition of it to the Public.—But, considering that many of my particular friends and acquaintances were deprived of the pleasure of reading it, I beg'd an ingenious young Lady, under my Tuition, to translate it as her task :---She, from a benevolent principle, chearfully undertook it---and, when finished, modestly permitted me to submit the copy to the inspection of a few friends, who have been pleased to make some sensible corrections.

THOSE who understand Italian, and are desirous to compare this translation with the original, are requested to re-

flect on the difficulty of translating the idiom of one language into another; and it is hoped that those who do not, will consider that it was undertaken particularly for their sake. ---In order to render this performance the more acceptable, I have endeavoured to illustrate in my notes those passages which I thought required an explanation.

IT is the sincere wish of the publisher, that the pleasure and improvement, which the reader may reap from the attentive perusal of the following little work, be equivalent to his great desire in attempting to promote the proposed
END.

INSTRUCTIONS

OF A

DUCHESS to her SON.

BOOK THE FIRST.

IN the delightful season of youth, when the inexperienced heart is full of warmth, HERCULES, with no other guide than his own prudence, found himself at the entrance of two opposite paths; the one was smooth, flowery, and pleasant, the other steep and full of horror.

For some moments he observed them both; then with a serene and intrepid countenance, only directed by his own noble heart, he turned his steps into the rugged Path.--- What courage!---- What virtue!---- but alas! in this age, where can we find an HERCULES?

O my Son, my only hope and comfort, your chief employment of my thoughts ! the important moment is at last arrived, in which you must appear in the world :----Now, you have past your childhood, different ways present themselves to you ; both Virtue and Pleasure invite you to follow them.

You must chuse----but I will not leave you a prey to your doubts ; either too much pride or too much weakness may draw you into their snares ; and that your reason may be capable of deciding your destiny, I will be your guide.

You will learn by my counsels to adhere to the true and lasting beauties of virtue, and know from me how to shun the allurements of false and transient pleasures, and I will make you as happy as a mortal can hope to be.

O DIVINE Truth ! daughter of Heaven ! I invoke thee only :----my heart breathes but for thee :----descend from heaven, unveiled and unadorned, to animate my lyre :----O breathe thy sacred inspiration on my verse, and let thy immortal voice be my muse.

THIS, my dear Son, is the age in which you must begin to know what is life. Hitherto have your days been tranquil, but now there is a period to that tranquility:— Already I see violent passions arise to disturb your felicity.

As the roaring of the sea foretels the approaching storm, so the vehemence of the rising passions presage the tempests of the mind, and by that method warn it of the fatal dangers which impend.

EXAMINE yourself, and judge if my words are not literally true:—your agitated spirits move more fervently in your breast, and you already feel some emotions, of which, in vain, you seek the origin.

ALREADY beautiful colour flushes in your cheeks, and your eyes express your meaning without embarrassment; they still retain their pristine innocence, but not their inexpressive meekness.—Ah! you perceive that they might betray your sentiments; therefore they are cast down, and you blush.

BUT these passions and emotions which now possess your youthful heart, these hitherto unknown inclinations, which

begin to unfold themselves, are the instruments which connect human nature. He who prevents their kindling in his breast, he who foolishly endeavours to destroy them, opposes the great end of Human Nature, and offends both her and Heaven.—Why should we withdraw ourselves from the government of Nature, and reform the work of our Creator ?

ALTHOUGH Nature has given passions to man, yet the whole is not derived from her ;----their source is pure and natural, but how many foreign streams are joined with it ! like a river, which as it flows increases, and mixes other waters with its own.

THE great source of every human affection, that which is born and dies with us, and which we in vain endeavour to conceal, the first to be discovered is Self-love ; a love that, conducted by reason, is conformable to the rules of Nature.

HEAVEN, by bestowing on us the blessing of life, orders that we should preserve it ; hence, for his own preservation, every one should love himself to a certain degree, and like all that which contributes to his preservation.

SELF-LOVE ought to be satisfied when it obtains what is useful ; following Nature, which is desirous but of little ; and this same passion loses its scope when, exceeding its boundaries, we wish to appear superior to all others.

IN this case we are entirely full of ourselves, and it not only induces us to prefer our advantage to that of others, but also arrogantly impels us to think that they should be docile, submissive, pay homage to our will, and promote our interest more than their own.

BEHOLD how every tender affection springs from Self-love, and both anger and hatred are derived from it !—Who would imagine that such a diversity of fruits spring from the same plant ?

Does any one wish to lead a happy life, or aspire to throw off the yoke of so many passions, enemies to our felicity ? let him moderate his wants and desires, and not pretend, with a foolish partiality, to think himself superior to his neighbour.

MAN needs but little, and should not reckon imbecility amongst his evils. He is never weak except when his powers

are unequal to his wishes. Alas ! if his desires are unsuccessful, he must not accuse Nature, but himself.

—nec ad peregrinae quodiz aquatati adit noitsq; sensib; has.

If you will be free from this trouble ; if you, my son, would encrease your faculties, constantly restrain the impetuosity of your inclinations, and diminish your wants. He, who because he cannot obtain superfluities, calls himself unhappy, has no reason to be miserable.

EXAMINE what limits Heaven has prescribed to your state, and adore the great decree. He is happiest who lives within his bounds, though they be very confined ; but those who would pass beyond them will always be dissatisfied and miserable.

SUCH is the fate of the man, who, full of insatiate desires, feigns a thing to be possible which is not so, and whilst he imagines himself near the object of his wishes, embraces only a shadow ; or of him who forgets himself, and forms chimerical notions in his mind.

To be deprived of a good is a misfortune to him only who thinks it due to his merit. Wishes never arise or soon languish, if they are not founded on expectation and supported

by hope. The desire of being a King never disturbs the re-
pose of a shepherd in his homely cottage.

LET Pride be a stranger to your breast, and you will not
know the horrid presence of misfortune; you will not miser-
ably lose your time, divided between hope and fear, agitated
and intent upon forming wishes that, far from being heard
by Heaven, are scattered by the winds.

WHEN your thoughts are not disturbed by pride, they will
turn solely to that good which is in your power, and not to
that which you wish to obtain:—it would be pleasing to hope,
but ah! my son, Hope and Deceit are too often companions.

IF ever you meet with any one, on whom blind Fortune
smiles more than she does on you, look about you, and ob-
serve how many find her more cruel than you do; and, in
your greatest misery, let the misfortunes of others be a lesson
for you.

YET, if you will compare yourself with him whom you
think to be most favoured by Fortune, endeavour to find the
true state of his heart, which may not be as tranquil as your
own; for the soul is often involved in heavy troubles when

nought but felicity appears on the countenance. — Thus you will lead a fortunate and happy life in innocence and peace, and that Self-love which awakens a thousand turbulent thoughts, and which is the cause of so many dangers, being regulated by you, becomes a virtue.

BUT if you wish to steer your desires into a more secure port; if you would have a more certain and faithful guide by whom this love may be directed, you will find it, O my son! in your own breast.

IN order that we might distinguish Good from Evil, the Almighty has placed in our breast an unquenchable light which we call Conscience, the moderator of all our internal actions, and a divine instinct which illuminates and reveals truth to the understanding.

IN vain you may endeavour to find among the numerous and shameful modes of worship, a people of such fierce and inhuman manners, that do not feel its force and experience its power: the ideas of Good and Evil, which God has impressed on all, are the same in every climate and in every age.

THE Romans and the Athenians created at pleasure impious divinities, but the vices, disguised under sacred habits,

descended in vain from the immortal mansions ; the heart, defended by that divine instinct, remained unpoluted in the midst of the fatal contagion.

THE wife of **COLLATINUS**¹, sometimes offered sacrifices to **VENUS**, yet, when she had suffered the memorable dishonour from her licentious lover, her heart pierced by grief more than by the dagger, she fell a victim to another's crime.

THE son of **BRUTUS**², excited by custom and bad example, sacrificed to the cruel Divinity, who, through the desire of reigning, made the sea red with his father's blood ; but when Heaven, or his crime required it, he stretched his neck under the paternal axe.

1. The famous **LUCRETIA**, to whom this passage alludes, was ravished by **SEXTUS TARQUINIUS**, the son of the last king of Rome, which the chaste, injured lady resented to such a degree, that she immediately sent for her father, husband, and relations, and stabbed herself before them.

2. **SATURN**, according to the heathens, being very greedy of his father's reign, mutilated some of his limbs by a stroke of his scythe ; and the blood which fell upon the sea, mixing with the foam, gave birth to **VENUS**. — **Lucius Junius Brutus**, a zealous republican, and one of the first Consuls of Rome, condemned his two sons (for having conspired against him and the republic) to have their heads cut off, and assisted himself to their execution.

HORATIUS COCLUS', with the other Roman youths, offered vows to the God of Fear, but when all Etruria seemed to menace Rome with a total ruin, he boldly flew to face a thousand swords, and stopped the progress of the army on the bridge.

AT that period, the most famous heroes were seen to prostrate themselves before depraved Deities; but that internal and immortal voice, admonishing their souls, silenced the oracles of the Gods, and discovered to their astonished minds the only and true charms of Virtue.

LET then this holy, immortal, and secret voice govern and direct all your actions:---Whatever she allows and approves is right—and what she blames and forbids is wrong.---With this conductor by your side, wherever you go, you need not fear losing your way.

THE care of ourselves, O my son, is reasonable, and ought to precede every other; but, if our pleasures are fatal

1. HORATIUS COCLUS withstood the army of PORSENNNA, (a king of Etruria, who took TARQUINIUS' part against the Romans) 'till the bridge was broken down on the other side, and the enemy by that means stopped, when he leaped into the Tyber, and swam over.

to our neighbours, and cause them uneasiness, you will then find, that this celestial monitor will warn and menace you from the bottom of your heart.—She will tell you, that the tears and wrongs of others ought not to be the price of your gratifications. I know, that the voice of the excited passions, at the same time, strive to be heard, but who can fail discovering the error, since these speak to the senses, and the other to the heart.

O UNQUENCHABLE Light ! O friendly guide ! internal, immortal voice, divine instinct ! Thou raisest the soul ; regulatest the desires of man, weak through the original offence, and bound by the chains of his passions ; thou pointest out the truth to him, and conductest him to GOD.

BUT already, O my son, I perceive by your countenance the hidden thoughts of your mind. “ If this guide, I hear you say, rules over our actions, for what reason is not every one kindled with the desire of following her, and why is her voice so seldom heard ? ”

SHE has no other way to explain herself but the language of Nature, which, through our indisposition, now is but little understood ; and as we are so inattentive in listening.

to her, see how every thing is in a confusion, how can we hear her voice amidst the tumults of the world, which despises her?

THE imperious crowd of prejudices, beside, conspire against her, and before such terrible enemies she no longer performs her office. Fanaticism speaks instead of her, and sometimes assumes her name and habit.

SHE at last, not exercised, becomes weak, and then, as much pains it had cost to disturb her from her original state, so much study and labour are necessary to recal her to her usual office. If you wish always to keep so kind a companion by your side, despise the world and its prejudices.

HE who is abandoned by this sacred guide, in vain seeks for an excuse, because she never deserts any but those who disregard her. If our sight could penetrate to the bottom of that wretch's heart, who accuses Heaven with his crimes, and pretends that he is constrained to evil, you would find that he is as wicked as deceitful.

THE falling into the horrid precipice in which he finds himself, is the work of his own free will, for shutting his

eyes against the guiding torch of Truth ; he, only, deprived himself of the power of resistance, and if now he cannot return to Virtue, it was in his power never to have strayed from her path.

O HAPPY you, who are still in that peaceful innocent state, in which the violent passions have not attained their full power, and in which your self-love is hitherto weak. Alas ! extend your tender hand to the rein, and whilst you have an opportunity learn to rule it.

FEAR not, but go secure and bold. Nature precedes you in this important enterprize. Reason nobly watches by your side, and that immortal guide gives you her counsel : go, and in a short time you will discover the exalted temple to which you direct your steps.

THIS exalted temple, where Virtue resides, is the goal of our united wishes ; but before you accomplish this great undertaking, how many pains and disappointments, my son, you must be obliged to suffer !

How tedious will Virtue appear to you, 'till you arrive to possess her in peace ! True it is, that she is divinely charm-

ing, and the source of every real delight, but she is not found to be such, until our hearts possess her fully.

To us, when we endeavour to embrace her, she resembles Proteus in the manner that the ancients have described him. She appears in a thousand aspects in one moment, and in a thousand unknown shapes, nor does she ever reveal her true form to us but at the end of our apparent difficult career.

How cheerful a companion is she then to us ! and with what pleasure does she comfort our hearts ! but you may say, if some misfortune or affliction, in the mean time we pursue her, assails us, adieu pleasant and happy life ! adieu felicity, so long sought after !

AH ! if you would be wise and happy, even amidst the injuries of Fortune, learn the laws of Necessity, and bend your neck to her commandments, and accustom yourself to look on worldly gifts with an immoveable constancy.

HENCE learn to leave and regard with indifference all that capricious Fortune can deprive you of—reflect that she ever withheld her gifts from many, and that it is just her favour

should be divided ; consider that you owe your ease to her, and that she is not unjust in taking it from you.

THUS if she serenely smiles on you, free from fear or vexation, you will enjoy her uncertain goods, but you will not be enslaved by them ; and should she ever regard you with sternness, you will bravely oppose her power, and fear not her anger.

So the prudent pilot rejoices at the smiling calm of the ocean, and at the zephyrs curling its waves ; and when the surface grows boisterous and disturbs his passage, he loses not his courage or his friendly star, but knows how to face intrepidly the storms and tempests on the dangerous sea¹.

1. Shakespeare, with his usual nervous and manly eloquence, has left us some remarkable precepts against ill fortune.

— You were us'd

To say, extremity was the tryer of spirits ;
 That common chances, common men could bear ;
 That when the sea was calm, all boats alike
 Shew'd mastership in floating. Fortune's blows,
 When most struck home, being gently warded, crave
 A noble cunning.— You were us'd to load me
 With precepts, that would make invincible
 The heart that conn'd them.

Coriolanus Act 6. Sc. 1.

AFTER you have learned, my son, to triumph over these frail and uncertain blessings, which so often fascinate the eyes of weak deluded mortals, if your life is not so happy as that of others, at least you will not be so unhappy as they are at the thoughts of quitting it.

UNUSED to feel your breast torn by remorses, you will see your last hour approach without once changing your countenance, without either desiring or fearing death, you will be always equal to yourself, incapable of baseness or cowardice in all the circumstances of life.

LET him, who is sensible that his crimes will prevent his passage to a more happy state, tremble at the name of death; but let the just man rejoice at the important voyage;—he, flying to the bosom of his Maker, proves that his death is only the prelude to a more blissful life.

END OF THE FIRST BOOK.

BOOK THE SECOND.

HAD the profound unerring wisdom of the Almighty destined man to pass his days in a solitary peaceful retreat, far from the tumult of the world, how much easier it would have been to obtain that felicity which is so much wished for !

His desires would have been gratified as soon as he had conquered his passions, which, unseduced by bad examples, would have had less power over his heart ; and, O tyrannic prejudices, the slavery you cause, would then have been unknown to the world !

BUT men are born for each other, and well it appears, my son, that the hand of God has purposely allied them. I do not presume to penetrate into the cause of his decree ; but at least, I may acquaint you, how much more difficult it is in such a state to become happy.

DWELLING as you do in a large city¹, under the government of a supreme Monarch, in a court, and amidst a numerous people, you must act in such a manner as to please mankind, and satisfy yourself.

BUT my son, do not despair ; as I have been your guide in the tumultuous sea of passions, so I will conduct you now in the warfare of the world ; and, if I want experience, my maternal love will suggest prudent counsels to my heart.

IT is impossible that any affair should occur to your mind of more importance than religion ; that worship which every human being owes to Heaven, is the most sacred of all duties.—Acknowledge then, O mortal, the omnipotent and eternal Spirit that created thee from nothing ! Prepare to obey all his laws, and hasten to fulfil all his commandments, for this is the basis of every virtue, and he in vain expects the name of citizen, who ungratefully endeavours to throw off the yoke of his Creator.

HIS seat is in the temple, there offer up your vows to him, and there implore his grace and mercy ; let hope and

1. The city of Naples, the residence of her Grace and her Son.

Confidence accompany your prayers, but still preserve a holy fear; for he whose heart is most occupied with it, has the least to fear from human power.

YOUR vows being fulfilled, and your zeal satisfied, let the next object of your attention be that royal offspring¹, who was chosen by God, to be one of his representatives here upon earth, and consider what a severe duty the title of vassal and warrior imposes on you.

As a vassal, you owe him obedience and fidelity;—as a soldier, you must even shed your blood for him, for the man who has obtained the honourable title of warrior, and will not expose his life when the glory of his Sovereign calls for it, shews that his sentiments are selfish and base.

A RAY of the divinity shines on him who sits on the throne; and, if a king exacts our homage, though unworthy of it, how much more we owe him, when virtue displaying the banner of peace, reigns with him.—O royal youth, the gift of bounteous Heaven, who revivest the hope of thy people, and already shewest what thou wilt one day

D

1. Ferdinand IV, the present King of Naples.

be, mayst thou increase in happiness, and long enjoy life ! —the golden age, the boast of antient times, will return under thy government.

IT would be needless to excite in you obedience to the filial laws, for you are sensible of the strength of the chains which bind you to us ; and that, next to the Omnipotent, you are a debtor to us, even for the air which you breathe, and you know the anxiety with which you have filled our breast.

HE who in search of unbounded liberty dared to disobey his parents' friendly commands, neglected and despised by all the world, was blasted with eternal infamy, and at last experienced the anger and chastisement of the just God of vengeance.

REMEMBER, my son, that the love of your country has bounds equally strong with the parental ties ; there is no Barbarian but feels it, and even wild beasts have an affection for their native den. How can you then, when arrived at the state of manhood, forget her, who educated you when an infant ?

IF she preserves your peace with arms, with laws, and with counsels, how without the charge of ingratitude can you supinely, and with tranquility see her in danger?—He, who instead of abandoning, labours in her service, only pays her what is due¹.—But if your country expects to find you grateful, the man, with whom you are obliged to live, likewise demands of you both courtesy and good nature; not common outward civility alone; but that virtuous kindness which springs from the heart.—I know that fraud (always a rebel against truth) has found the easy and flattering art of employing vain and deceitful appearances, instead of this pleasing virtue; but he, who boasts a generous heart, has no need for the mean artifices of deceit.

He, instead of artifice, exerts that benevolence which is natural to him; and in lieu of conforming to the bare custom of flattering the vices of others, he persuades and converts men to virtue from the root of vice; He no longer tempts them with the allurements of vice, but with the attractions of virtue. —
 1. Quando i sudori e il sangue,
 Sparge per lei, nulla del proprio ei dona;
 Rende sol ciò, che n' ebbe.

Metastasio, Att. Reg. At. 2. Sc. 1.

Ev'n when in hostile fields he *bleeds* to save her,
 'Tis not *his* blood he loses, 'tis *his Country's*;
 He only pays her back a debt he owes.

Miss H. More's Inflexible Captive, Act. 2.

rects them with such a grace, that he not only appears humane, but also genteel.

BE reserved with, and preserve a full and secure empire over those who, being born in a low condition, depend on your will ; but let not your behaviour carry the least appearance of haughtiness.—Pride is always far from valour, and he who possesses a great soul has a mild countenance.

A DISDAINFUL and insolent manner, which seems to scorn the man in an humble fortune, is only worthy of a mind that is conscious of having no other means of shewing its importance, and of a base soul, which being itself inured to servitude, thinks not to command others without appearing to despise them.

BUT do you, as far as your power extends, bestow gifts and benefits on all :—Who can be more happy than you, when you lessen the number of the unhappy ?—The heart cannot enjoy a more solid pleasure ; but to him, who does not experience it, it is incomprehensible.

THINK not that such a pleasure will be disturbed, by finding people are sometimes ungrateful to their benefactors ;

Virtue always recompenses herself, and as she is never moved by a vain desire, she is contented with herself, and seeks for no other reward.

LET the man of knowledge, adorned with distinguished erudition be the first scope of your care :---Receive him joyfully into your home, and delight in alleviating his sorrows : for merit often groans under misfortune, and prosperity and wisdom are seldom companions.

TAKE care, however, that weak vanity dwell not in your breast, and do not imprudently upbraid the man on whom you have conferred a benefit :---Boasting of the most noble action diminishes its merit, and a reproached favour becomes an offence.

SHOULD it happen that in some dubious case you be constrained to tell your opinion, let truth inspire your words with a noble freedom :---Let others seek for applause, but do you only seek the glory of candour and frankness.

SHOULD either the malice of others, or your own youthful rashness involve you in some mistake, quickly abandon your error ; nor need your countenance betray a blush, for

shame is proper only during the commission of a fault, not in mending it.

BUT if you desire to pass the faithless billows of this unfriendly sea with less danger, make choice, O my son, of a sincere friend, and divide even your thoughts with him: He, as careful as yourself of your repose, will point out to you its quicksands and hidden rocks.

BUT before you chuse, wait a length of time, and counsel often with your own heart; because perfect and generous friendship should be the daughter of time and reason, for an inconsiderate choice is generally attended by bitter remorse.

How strong and durable a power has the voice of friendship over the human heart! ---A true friend acts alike faithfully in all our fortunes, always flies to our assistance, and intent upon what is good or hurtful for us, never speaks but for our advantage. ---We may sometimes suspect that he is mistaken; but not that he endeavours to deceive; whether he condemns or approves of our conduct, we should willingly listen to his advice; and when we do not understand its value, let him meet with resistance, but not con-

tempt.—He wipes away our tears, alleviates our misfortunes, and chears the oppressed soul ! Can the world afford a greater comfort ?—Man would be unhappy in the midst of pleasure and delight, if he had not some one, with whom that pleasure and delight might be participated.

O DIVINE friendship ! How inadequate is the most eloquent tongue to celebrate thy praise !—A torrent of pleasures overflows the heart of him who experiences thy enchanting union. O charming bands ! How unfortunate is he, whose breast is shut against such pleasures.

BUT where, my beloved son ;—ah ! where does a youthful transport urge you to move ?---Turn away your inexperienced eyes, and retire from the polluted threshold, in that infamous mansion, which there you view, FASHION erects her throne.

NOVELTY that was once united to CAPRICE, brought her forth on the banks of the Seine¹ ; once timid, she feared to exceed her boundaries ; but at last, she crossed the

1. The river which passes by the middle of the city of Paris in France.

Alps, and arrived a stranger to that spot, where the Dora, falls into the Po.—Afterwards she displayed upon the Tefino², then on the Arno³, the pomp of her useless ornaments; and having seduced the Tyber⁴, which in vain represented to her a view of the deeds and habits of antient ages, she directed at last her rapid restless steps to the shores of the pleasant Sebethos⁵.

ART sits by her side, labouring to conceal the beauties of Nature; Vanity, who never departs from her, endeavours to dispense, at an extravagant price, her vain and useless labours to the deluded mortals.

AH! fly, my son, from her fatal allurements, before they have seduced and corrupted your heart: Let Decency, not Ostentation, appear in your dwelling, and in your apparel; and if you wish to be accounted wise, let Reason more than Custom direct your conduct.

1. A little river which takes its source at the foot of a mountain near Susa, and discharges its waters into the Po at Turin.
2. A river which passes near Pavia and Milan.
3. The famous Arno at Florence.
4. The famous and antient Tyber at Rome.
5. The Sebethos is a very small river which runs by Naples, commonly called **IL FIUME DELLA MADDALENA.**

MAKE it your pleasure often to re-examine what you have learnt in the pages of Science; thus you will adorn your mind with fresh knowledge, and, through a path denied to the vulgar, turn your quick and ready steps to the pure and secret spring of Wisdom.

Pass your time among circles, squares, and angles, a study so much beloved by you; seek the extent and size of the terrestrial globe, and discover by different methods what proportion there is between all its parts.

Do not forget the harmonious lyre, since PHOEBUS has inspired your breast with some poetical Enthusiasm;---but full of becoming confidence often court (your brows incircled with the Delphic crown) the company of the peaceful Muses, on the summit of Pindus and Helicon.

If you cannot hope, that the fame of your poetry should immortalize your name; if you dare not soar sublimely, yet you may in despight of Fortune, when the Heavens are obscured by thick and fable clouds, chearfully repose under the shade of thy verdant laurel.

IN vain did cruel destiny endeavour to oppress me, by involving me in dreadful misfortunes : you, who was always with me, are witness to many of them ; yet, my son, those of which you are ignorant, are by far the greater number.

BUT no sooner did my adventurous hand touch the golden chords, than I saw every trouble removed by the melodious lyre, and my days which were full of trouble became gradually more serene.

IT is only a fiction, that the enamoured **ORPHEUS** once descended into the infernal regions ; and that he softened the iron hearts of furies by the melody of his harmonious song.---Under these fabulous inventions, the Greeks concealed deep mysteries from the vulgar.

HEAVY afflictions, distracting cares, and tumultuous and melancholy thoughts, are the furies which were appeased by the sound of his melodious voice, on that day, in which too harsh and cruel death closed for ever the eyes of his faithful Confort.

IF then the lyre alone can boast the art of rendering the soul serene and tranquil, retire sometimes alone and

silent to the study of the sacred sciences of Pallas ; and, full of the rapture which agitates your breast, hasten to ascend the Aonian mount.

SINCE long and fatiguing study may be injurious to your health, notwithstanding it brings its pleasures, let a placid inactivity teach you to seek sometimes for lighter recreations ; but let them be few, rarely used, and such as may be worthy of you.

SOME suppose a Heart to be the happier the more its entertainments are diversified ; and they imagine from the same reason, that he, who prescribes confined and narrow bounds to his amusements, drags on his life immersed in sloth and indolence.

BUT, my son, it is an erroneous opinion.---The more moderate the satisfaction of the soul is, the greater felicity doth it then enjoy : In so pleasing a calm it is neither agitated by desire or disgust ; extravagant joy is the parent of uneasiness, and satiety frequently arises from pleasure.

LASSITUDE is the scourge of the rich ; in the midst of a numerous crowd of flattering dependants, amongst a multi-

tude of unprofitable treasures, even when they imagine her to be the farthest from them, they find her with perplexity to be close at their side.

WHOEVER thinks to defend himself from her insidious attacks, by passing whole nights at magnificent feasts, or in the harmonious revel of nocturnal entertainments, is mistaken ; for she turns her audacious steps without distinction to the theatre, and amongst convivial meetings.

AH ! if you wish for a sure defence against unfriendly and importunate sloth, let labour and fatigue often break the course of your amusements, and continually engrave on your mind, that uninterrupted pleasure ceases to be regarded as such.

INNOCENT pleasures are the flowers which Heaven compassionately scattered upon this mortal, sublunary abode : But, with how many thorns is this benevolent gift incircled ! He, who does not gather them with a gentle hand, hopes in vain to avoid their punctures.

AMONGST the innocent pleasures which are allowed you, sometimes chuse the destructive gun ;— spread snares for the

simple feathered race, and deceive at once them and the lingering hours.—Sometimes, with a more expert and bolder hand, learn to encounter even the most ferocious beasts of prey.

FREQUENTLY arise with the sun, and ascend the back of the spirited and generous steed, that, constrained to obey the motions of the bit, and the well-known sound of his Master's voice, now, erect on his feet, paws the air, and tears up the sand in large tracts.

WITH these exercises, you will see youth bloom more floridly on your cheeks; perfect health will continually infuse new vigour into your fervid breast; and, thus supported, the heart can arm itself with greater power against the passions.

DANCING, which directs the movements of the feet, and teaches new graces, is ornamental to blooming youth; but misbecomes maturer age; for that, which is graceful in the countenance of a youth, provokes to laughter in that of a man.

THE fatal art, which renders obnoxious steel the fierce instrument of cruelty ; and which, whilst it preserves the safety of one man, causes, in the breast of another, either death or terror, I would have entirely banished from us, much less made an object of your pastimes.

BUT since, in your state of life, and in the path which you must tread, it is become necessary, learn how to manage your sword, but never make use of it in a base enterprise, only draw it when fidelity and your Sovereign's honour or your own, render it necessary.

GAMING is not a pleasure, but is extremely dangerous when it is the attendant of sordid gain ; it is the infamous offspring of sloth and avarice, and unworthy of a noble mind. Ah ! let not this turbulent pest ever infuse its venom into your heart.

You are only permitted to play when the loss or advantage is trifling ; thus you will not see yourself or another rendered unhappy, and the victory, not the profit, will be the vaunt of the conqueror.

My son, this is the path : if you are ready to follow the directions of an affectionate mother ; if you do not scorn to obey my precepts, I shall see you spend an happy life, even in the midst of the world ; faithful to thy king, just towards thy country, and dear to thy friends.

END OF THE SECOND Book.

and would not when you are in danger as well, nor I
or any other of us who are members of the same
order. And when we have been gathered together
we have been as it were a family, and we have
been as it were a kingdom, and we have been
as it were a country, and we have been as it were

part of the Second Poor.

BOOK THE THIRD.

I Thought I was, O my Son, arrived at the end of this rough and fatiguing path, and already congratulated myself on your almost certain felicity, but I see Hymen from afar, with his torch and with his chains.

He reminds me that one day you must subject your breast to his laws, that shall burn with a chaste affection, inspired by the sparkling eyes of a beautiful fair,—after a short resistance your heart must lose its liberty by the hand of love.

AH ! know that part of your felicity depends on this fatal moment ! should the object for whom love has fired your breast be amiable, peace and content await your footsteps, but you will be a miserable example of pungent anxiety if you are united to an undeserving female.

F

(22)

and wellof of whate aysse : If yowselfe aint, not rM
of mself son of any kin : If yow selfe be a lecherous wifes
mre selfe wchch ha blyng for her blyng, I wchch ha blyng
a wchch ha blyng for her blyng : If yow selfe be a lecher
a wchch ha blyng for her blyng : If yow selfe be a lecher
a wchch ha blyng for her blyng : If yow selfe be a lecher

to the Second Booke

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IN vain shall I have instructed you, how to conquer the impetuous crowd of passions, and to seek repose even in the midst of the restless, distracted, and tumultuous world, if your domestic abode is rendered a scene of strife and altercation.

To preserve you from error and danger, I will be with you in this difficult choice: If you will listen to me, my son, you shall learn how to govern blind love, and of what qualifications she must be possessed, to whom you are to unite yourself eternally.

THE empire of Love will be always pleasing in spite of the haughty Stoic.—It is a despotic passion, it is true, and often the cause of severe and bitter misfortune; but, if directed by Reason, it only produces the fruits of virtue in our hearts.

THUS a field, which remains uncultivated, appears desolate, and abounds only with weeds; but after the labour of the husbandman has fertilized it, one sees plants spring up, and corn ripen, where nothing but nettles formerly flourished.

HE, who is enamoured, desires only love in return; but in vain does he expect this sweet interchange, if he does not

first endeavour to surpass every one in the eyes of his mistress ; but let him not hope to become agreeable to her, if he does not turn his thoughts to glory.

BEHOLD how Love becomes a generous affection in us, and inspires us with the love of Virtue ; what noble enterprises will not a heart undertake to render itself pleasing to the mistress of its affections ! To what glory can it not arrive, guided by the eyes of a beloved Fair ?

I KNOW that this beauty, so much vaunted, is often the effect of a heated imagination, and that sometimes the perfections of an admired object are solely created by the eye of the lover ; but this deceitful image awakes the same emotions, which would be excited by the true one.

To this fancied idol, this divinity, which the adventurous lover forms in his mind, he consents to sacrifice every mean thought, every low or disagreeable custom ; and in the mean time, he finds an advantage, even in being deceived.

AH ! If you feel within your breast a heart touched with an elegant and refined passion, lift up your eyes, do not blush, nor be ashamed of your flames ; for, my son, the

power of women over the human heart has been acknowledged in all times.

THE most polite and learned people, amidst the duties of honor, did not think it disgraceful to pay an innocent homage to this amiable and gentle sex; illustrious Rome, which is still so often mentioned, vouches for what I say.

THERE the majestic Matrons honoured the triumphs of the Fathers with their presence; there attached to the funeral pile of the deceased chiefs, they wept the great and impious ravages of death, and their tears and encomiums were consecrated to the glory of their country.

IN former ages, without women, the capital had seen no grandeur; through them it breathed the air of Liberty, and subdued the haughty arrogance of the TARQUINS; and by them the fierce populace arrived to greater honours, and obtained the consulship.

By their influence, ROME threw off the unjust tyrannic power of the cruel Decemvirates; and when incensed CO-RIOLANUS marched to destroy her, attended by all the Vol-

SCIANS, she found in her daughters safety and deliverance from the fury of an irritated army.

No, Love is not a crime, if it be directed by you to a virtuous and proper end.—Love—Heaven permits you ;--- but first chuse an object worthy of your esteem.—Reflect that she ought to contribute to your felicity and you to her's.

AH ! Fly too perfect a face ; a face distinguished by uncommon and much admired beauty ; it diminishes by possession, or at least becomes by habit disagreeable to the possessor ; but alas ! how much more durable than itself are the evils it causes.

ON the other side, an offensive and disgusting deformity is perhaps the most disagreeable of all circumstances.—Disgust, far from diminishing, increases and degenerates first into contempt, and afterwards into hatred :---He, who lives in so wretched and unpleasing a situation, may wish for death as a relief from his misfortunes.

SELECT therefore, for the object of your affection, one who will satisfy, but not disturb your desires ; seek a face, which affects, but not astonishes, and inspires esteem ra-

ther than love, a countenance which interests, and upon which the Graces have bestowed their different gifts.

THE gifts of the Graces, my son, are not transient and fading, like those of beauty: from the former you will receive fresh pleasures every hour, which Time in vain endeavours to destroy.—A modest woman, favoured by the Graces, is always secure of pleasing.

EXAMINE her heart, and remember that you in vain expect to lead a contented life, if she does not agree entirely with you in taste, sentiment, and manners.—How delightful is it!—How many joys does the heart experience when it finds such similarity!

A PAIR, united in such enchanting bonds, would perhaps spend a more pleasing and tranquil life, though Sorrow were to be their portion, than if Fortune poured her choicest blessings over them, and disunited their hearts.

HASTEN then to seek a damsel of equal rank and temper with your own; who, whether she looks, laughs, or speaks, never forgets herself, and who takes Virtue as a guide to her

steps ; but that engaging Virtue, whose characteristic is gentleness.

I was always disgusted with that savage Virtue which is ever ready to take fire. Ah ! it is not true, that, to be prudent, a woman must arm herself with fierceness ; let her be gentle in speech and in behaviour, and she is certain of winning every heart.

Be careful, however, that you be not deluded by a seducing enchanting appearance ; for there are some, who, with shameful effrontery, counterfeit Virtue so well, as to draw, with these false allurements, some incautious hearts into their snares.

ATTENTIVELY observe her motions, conversation, and actions, and you will discover that restless eagerness which agitates her continually, through the deceitful veil, with which she conceals her real disposition, and you may discern by degrees the sparks of the ill-disguised flame issue from her eyes.

IT is not the marriage state she wishes for, but the love of a licentious liberty which possesses her : There is an assumed

modesty in her countenance, but a vicious passion dwells in her heart ; she puts on the allurements of Chastity, though she abhors, and wishes to be free from its restraints.

BUT let not deceitful Hope excite you to seek a woman without defects ; it is true this Phœnix is continually sought, but who, amongst such a number, is able to find her. Let him who chuses expect this miracle from Heaven ; you select her who has the fewest.

BUT confound and mix not the qualities of the sex with their faults ; for that, which in *you* would be a vicious excess, ought to be excused in a female breast ; Nature, who bears equal love to all, ordained this law in her favor.

SUBTLETY in woman is an useful talent, which ought not to render her less pleasing to your sex.—She is accustomed to conquer by artifice in those disputations to which her powers are insufficient ; thus she preserves an equilibrium, and thus she often governs when she appears to obey.

THE numerous defects of men, her own timidity, her weakness, every thing conspires against her ; and the only arms she has to oppose to them are Art and Beauty ; it is

right she should know her advantage, and learn to cultivate both.

BUT beauty is not bestowed upon all; in a few years it fades and decreases, and by use its arms, if not entirely destroyed, become weak. Hence women seek, by the charms of their mind, a defence against the power of all-destroying Time.

Not by that trifling Wit, which shines and pleases so much in the world, and which at last is nothing but an *ignis-fatuu*s that misleads by its fallacious light; but that which instructs her how to make use of her advantages over you.

I do not deny that there are women who employ so useful a gift to bad purposes; but ought it to be abolished, because it is frequently perverted from its original design? Who ever thought of destroying a temple, because perverse and impious people profane it?

G

1. Beauties in vain their pretty eyes may roll;

Charms strike the sight, but merit wins the soul.

Pope's Rape of the Lock, c. v. v. 33.

THE desire of pleasing is laudable, when it is confined to the man of merit, wisdom, and courage, and not directed towards him who is involved in a thousand vices, spends a soft and effeminate life, and dishonours both his own sex, and that he imitates.

NEITHER the voice of Reason counsels, nor does natural instinct lead the sex to love a man who resembles them ; and a man seldom thinks a woman, who endeavours to become like him, worthy of his affections.

SHE who is inflamed with a desire of becoming masculine, wanders too far from the proper path ; when she is disposed to maintain the prerogative of her sex, she is certain of overcoming in every debate ; but when she appears to usurp *yours*, she will be shamefully defeated.

Do not, however, think, O my son, that I would have her be always immersed in ignorance, and within the confines of her paternal mansion, be solely conversant with the needle and the distaff ; I should become an enemy to myself, and offer too great an insult to Reason.

IF it be her inclination, let her divide her attention between domestic cares and study.—Sometimes let her be in company with PHOEBUS, sometimes labour with MINERVA, and if she feels courage equal to the enterprize, let her adorn her mind as much as her body.

BUT she should be careful to keep these accomplishments, unknown to other beauties, concealed within her breast; let her second the motions of so noble an ardour, but not appear vain of it. One should see the woman appear no less in her discourse than in her habit.

LET an elegant simplicity be conspicuous in her appearance, nay, even in her ornaments:—Let her preserve a just medium in those which are allowed her, and disdain excess;—let her consider, that where beauty bestows most gifts, art is less necessary¹.

THAT profane altar, sacred to Vanity, which obtains the first homage of so many, and appears covered with mirrors, patches, and vases full of deceitful colours, was invented

1. ————— For loveliness

Needs not the foreign aid of ornament,

But is, when unadorn'd—adorn'd the most. THOMPSON'S Autumn.

by luxury in the last age, to conceal the defects of a disagreeable countenance.

BE meek-ey'd Modesty the companion of her diversions, and it will add grace to her youthful features: Let her sometimes dance, sometimes move her ivory fingers over the harmonious harpsichord, and accompany the instrument with melodious accents from her smiling ruby lips.

THE harmony of a charming song revives the spirits and calms the tempests in one's bosom; let who will blame this soft enchantment, I know that it is not forbid even by that Power which gave motion and laws to all created things, and composed their harmony.

AFTER you have found the damsel whom I have painted to your imagination, love her;---but if you will listen to me still, delay your happiness, because if the completion of it is hastened, every felicity becomes less perfect.

PLEASURE is greater in expectation than in possession: Flattering Hope awakes a thousand wishes in the breast, and stimulates the heart, which in the mean time is gently agitated and delighted, the natural effect of soft desires.

THAT lively Creatress, Fancy, which is always restless and in motion, and never sleeps, renders the desired object more beautiful, and paints and adorns it in various manners ; but this object, which appeared to be so pleasing, ceases to be so when in your possession.

BUT even when benignant Fate offers this blessing to you, adorned with all beauties fancied by your imagination, yet you will feel your joy diminish ; for use decreases every pleasure, if the object does not lose its value ; though she remains the same, your own heart varies.

AH ! my son, long enjoy the blessings of reasonable expectation, before you possess the object of your passion.—I shall rejoice that HYMEN should at last unite you to the beloved fair you sigh for ; but do not so soon fill up the measure of your joys : Do not envy yourself such delightful moments.

IF the black venom of Jealousy should ever disturb your peaceful tranquil life, let Reason govern your Anger, and Love be conspicuous even in your Resentment ; let it point out to you the approaching danger, let it agitate your heart, but not inflame it.

ENDEAVOUR to appear every hour more worthy of the favour of her you love; but never suffer a low menace against your rival to escape your lips: Why should you hate him, because a beauty which has already enamoured you kindles desire in his breast?

I KNOW that before he beheld her, her charms had already transfixt your heart; but Love has not established the right of preference or priority, but that of merit.— Endeavour to appear full of honour in the eyes of your mistress, if you wish to triumph over your rival.

THE hand of the charming daughter of NEREUS¹, who was destined to be the mother of the invincible ACHILLES, was sought after by a multitude of lovers:—Long and glorious was the emulation of the rivals, nor could the lovely goddess soon decide in a contest of such importance.

BUT when she saw PELEUS² moving with exalted steps in the arduous path of glory, and excel the croud of suitors as a majestic Pine overlooks the huinble herbage, she chose

1. That is, the Goddess THETIS, daughter of NEREUS, and mother of ACHILLES.

2. PELEUS was the son of ÆACUS, and father of ACHILLES by THETIS.

him alone, and Virtue obtained that prize which was denied to Love.

BUT I see the most blissful of your days' dawn in the blushing east ; I see Hymen sporting around you ; his locks bound with purple flowrets, he shakes his ever-burning torch, and prepares, O my beloved son, to conduct you to the altar.

BEHOLD the long-wished for day !—Behold the moment which unites you to your faithful Consort !—Listen to the approaching vow which your heart seconds and accompanies !—Already do you see a golden circle, the pledge of Faith, glisten on your fair one's hand.

THE pleasure which moves and transports you is no longer concealed within the narrow bounds of your breast ; your soul is dissolved in tender extasies ; all your faculties are confounded with delight. How fortunately your former sighs and tears intermingled !—O transporting joys ! O delightful moments !

Go, amiable pair, attended by the little Loves, the playful smiles—young Hope, and gay Delight, tempered by

Innocence, and chastened by Virtue, Go, and enjoy a felicity, which if not entirely, yet at least in part, you owe to my instructions.

May Heaven grant you, charming pair, a series of long and blissful days! May the Destinies long delay to cut the fatal thread! May Health dwell with you, and crown your days with a numerous and beautiful offspring that resemble you!

